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A CHANCE FOR THE FUTURE

SOMETHING new is now present in every international conflict, not quite present in the same manner before. It is the knowledge that must exist in the minds of all governments that there is only defeat, irremediable and complete, for any great state that now engages in a major war. This is something new in history. It was possible for Hitler in 1939 to suppose that he could get away with a major war with advantage to himself and to the German nation. He nearly did so. But no one, not even the wildest adventurer, can suppose such a thing to-day. Certain defeat in one form or another is now the ghost at the feast of all the political war-lords—if the war is likely to be big enough. They cannot forget it. It has changed the aspect of war for all time.

Absolutely Old

With this absolutely new something absolutely old has appeared in a dramatic, and indeed, revelatory, manner during the past few weeks. "You can do everything with bayonets," said Bismarck, "except sit on them." Everything, apparently, can be done with tanks except permanently oppress a nation that does not intend to be oppressed. Russia is now discovering that. She is discovering it in a Europe with centuries of civilization behind it. History, as remembered within the soul of a nation, cannot be blotted out. The history of Poland and Hungary is far more important to the Poles and Hungarians than anything imposed on them from Russia. The absolutely old is that nations live by their past as well as their present and future. The past of a nation cannot be blotted out without blotting out the state: and the Russians have been unable to do that in Poland or Hungary, and probably elsewhere. History has proved more than a match for the theories of Communism. The old in this sense has triumphed over the sham new—sham because it never was what it said it was, the brotherhood of mankind: for brotherhood recognizes what is spiritually vital to others.

International Communism

Within this absolutely new and absolutely old, international Communism is dead. As a vital force it has passed off the stage of history. Communism, via Moscow, no longer now influences masses in Europe as in the past. Russia is now clearly seen as one power among others, with all the evils and possible virtues that go with that.

This is important in world forces as they are now shaping themselves from day to day. International Communism in its ideal of the brotherhood of man, founded upon what it called the masses, was always a challenge to the United Nations. The latter appeared to be an amorphous body to militant Communism, a temporary phase of committee structure mainly invented by capitalism, and never to be taken seriously. It is probable, in spite of all recent events, perhaps because of them, that the United Nations was never stronger than at present. In any case it remains; international Communism is rapidly vanishing. The United Nations is the only possible international ideal before the world; there is no challenger; in its persistence it is immensely strengthened, and its strength is likely to grow.

There has been no difficulty, in a short time, in getting a "police force" together, and the force is one of conscience and intention rather than of material strength. It is formed by small and less powerful nations. It is, as it were, as if the United Nations itself has gathered strength out of its weakness, and has challenged the great powers by the composition of a "police force" that is a token rather than a militant body, the symbol of an ideal rather than a display of force.

The Drama

Upon the world stage a mighty drama of spiritual conflict is taking place; nothing will ever be the same when this particular conflict is over. And since it is drama, that is, actuated by life, conflict and movement, mankind may find itself upon a higher level of experience when it is all over.

For the essential nature of this conflict is quite clear: there is no cut and dried conclusion that can be foreseen. Men everywhere, where the conflict is in being, are fighting for something unknown and unforeseen. They are engaged in creative action: they are trying to shape a new world out of a tragic old. In a sense the new world is here already: it is crying to its creators to give it form and meaning. How can men settle down in permanent peace and amity together? That is the question that is being forced upon men in greater strength than ever. The mighty struggle of conscience that has taken place in this country during the past few weeks, and is still taking place, is but symbolic of the struggle that is taking place in various ways in every engaged country.

Every new revelation that comes from the Middle East, shocking in the smoke screen of duplicity that attempts to hide on all sides what is taking place behind the scenes, emphasizes that the only way out is a new morality to be created by the ideal of the United Nations. It may be long and difficult to create it, but it is the only way along which mankind can advance.

MY IMPRESSIONS—II.

By Margaret Barr

(The conclusion of Miss Barr's article on her impressions received during her recent visit to this country.)

WHAT a wonderful day it will be when the people outside our movement, when asked what a Unitarian is, will say: The Unitarians are a group of people who believe in the Universal Fatherhood of God and divinity of man and who live as though they really did believe it. They meet for the worship of God and the service of man, and while respecting the right of others to think of God in different terms and worship him through different forms, their fellowship is always open to allcomers without any attempt to lure them from their loyalty either to some other religion or some other form of Christianity. Although they always long to receive into the inner circle of their family any and all who have not found elsewhere the water of life that can slake their souls' thirst.

What a wonderful day it will be when every foreign student coming to England will know that in the nearest Unitarian church he can find friends and a spiritual home where his right to remain true to his own historic faith will never for one moment be questioned or a word said to imply that that faith is an unworthy or inferior thing, and the members, their roots firm in the soil of their own faith and their lives producing its fruits of Christian humility, joy and love, make them feel at home by their knowledge of and interest in and respect for faiths other than their own.

A Distinctive Message

Here, surely, lies our distinctive message for to-day. Movements like the World Congress of Faiths and the Union for the Study of the Great Religions are there for us to cooperate with and are attracting to themselves many eminent Christian scholars. But the churches to which those scholars belong do not (perhaps cannot) identify themselves with the aim of these movements as ours can. One of last year's issues of the C.M.S. Newsletter contained an excellent summary of the greatness of Islam, pointing out the power of that faith to hold the devotion of its adherents and even often to produce lives that put to shame the lives of many professing Christians. Yet after this tacit acknowledgment that Islam is of God (if indeed he is the Giver of every good gift) the letter proceeds to tackle the problem of how Christians should combat the growing power of Islam in the Middle East.

Another issue deals with the challenge of Vinoba Bhave, the great Hindu leader who is carrying on so much of the work started by Gandhi and whose Land-Gift Mission is working a widespread social revolution far in excess of anything that all the Christian Missions put together have ever achieved. How to defend the young Indian Christian from the challenge and influence of this radiant and dynamic Hindu? And the only answer they can think of is to suggest that wherever Christians are taking part in training or work either with Vinoba or at any of the Gandhian training centres, they should be instructed to refuse to take part in the general worship that is an important feature of all such places. They must do this on the grounds that to take part in any except exclusively Christian worship is disloyalty to Christ.

Could anything be more pitiful! And could anything be further from our Unitarian attitude? It has always been one of the major joys of my life in India to be privileged on occasion to join in such meetings for worship and to introduce them in the Basic schools of the Khasi Hills, and to do this, not only as an individual but as the official representative in India of our movement. Just so long as Orthodox Christians continue to regard evangelization as one of their major duties and to regard men of other faiths as "heathen", just so long will inter-religious communion and the Gandhian message of respect for faiths other than one's own, continue to be a distinctive feature of our Unitarian message. If we are often regrettably excluded from Christian fellowship, as, for example, from the World Council of Churches, let us rejoice that there is a wider fellowship from which nothing can exclude us save the withering of our own faith and our death as a movement, which does not seem to me to be imminent.

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in."

May God, the Love that fillest all, give us strength to go on, as individuals, as churches and as a Church, doing all in our power to draw that wider circle which is the fold into which the Universal Father will some day gather all His children.

UNITARIANS AND TRADE UNIONISM

By Arthur Peacock

LONDON Unitarians came together lately to discuss the highly topical and controversial subject of "Automation". The notice convening the meeting mentioned the name of the speaker and the congregation to which he belonged. It said nothing of the special qualifications the speaker possessed for speaking on this subject. There was an encouraging response and a very worthwhile conference was held.

The speaker was Mr. George Lowthian, M.B.E., Chairman of Wandsworth Congregation, and also General Secretary of the Amalgamated Union of Building Trade Workers and a member of the T.U.C. General Council.

"Fancy," someone said to me, "a Unitarian on the General Council". But that was not the only significant comment. Mr. Lowthian gave a well-documented, thoroughly informed and reasoned paper. It indicated that the introduction of automation could no more be prevented than Canute of old could keep back the waves of the seashore. It indicated that the trade unions were ready to adapt their policy and their own organization to the changed circumstances to which it gave rise provided that the interests of the great army of workers were adequately protected. It showed a real concern to face up to such problems as "differentials", unskilled labour and inter-union rivalry.

In every way it was the contribution of a responsible industrial leader. Discussion quickly showed that Mr. Lowthian had succeeded in gaining the interest of his audience. But what struck me was the comment made by several members afterwards. It was that "Of course, he's exceptional; he is in no way typical of trade union leaders".

Now in the last thirty years I have known some of the outstanding men in world trade unionism. I have watched the growth of trade union organization, observed the changing character of its organization, noticed the emergence of a new type of leader and official. The men I knew well years ago, Tom Mann, Will Thorne, Ben Tillett, were orators; their language was the language of protest. Their concern was to arouse the workers to a deeper understanding of their own conditions. Their efforts were aimed at harnessing the economic power of the workers so that they might effectively crusade for better conditions. Ben Tillett, the outstanding orator of them all, was once termed "The Sir Galahad of the Gutter". The street corner rostrum was their battleground. They had in their young days little knowledge of economic problems; only a dim grasp of all the complicated processes of industrial life. But they knew there could be no sense of human dignity while people were economic slaves. They knew it was socially wrong that human labour should be bought and sold like a pound of butter over a grocer's counter. And knowing this, they proclaimed it from the housetops.

In the Board Rooms

Many of the things for which they struggled have been achieved. We live in a different world. The trade union movement is a different movement. Its principles are the same; its organization greatly changed. The battle is no longer fought on the street corner; the strike processions, with men carrying their gay banners, are happenings of a distant day. To-day the battle is fought in board rooms. In fact, it is not always a battle. The trade union official, armed with technical knowledge and education, acquainted with problems of economics, informed of new industrial methods, meets the employers' representatives around the table with no disadvantage. Again and again their common effort is to achieve such understanding as will bring about better relationships, higher production, more effective industrial methods and techniques.

It is to this type of new trade union leader that the Unitarian, Mr. George Lowthian, belongs. Incidentally, he began life as a working bricklayer, took his share in the work of his local Union branch and became a district official in the North of England prior to being elected to his present position. His job is not a permanent one. It comes up for periodical re-election. Happily, for him, and for the building trade generally, he has lately been returned for a further period of office.

But knowing that trade unionism at this hour can produce many such men, and hearing the comment of fellow Unitarians at this conference, I realized the danger that comes from the news of such men's activities, and from the profiles of them, that are reported in the columns of our daily newspapers. It was obviously really difficult for a number of people at that conference to think of a trade union leader in terms different from that painted so often by reckless writers on prejudiced national newspapers. It revealed the danger that can arise from the influence of these mass circulation newspapers which seem to have little regard for facts and little consistency in policy.

The Religious Influence

Incidentally, Mr. Lowthian is not the only Unitarian to hold important office in trade unionism. One of his listeners and questioners was the chairman of the flourishing little group of Unitarians at Watford. Mr. Stephen Smith is now retired but for many years he was General Secretary of the National Federation of Professional Workers. While Mr. F. W. Dalley, one-time Assistant Secretary of the Railway Clerks Association and one of the outstanding authorities on colonial problems in this country—he has served on many important Government and T.U. Committees—is one of our household of faith.

These things I mention not only to indicate that there are Unitarians in the helm of trade union leadership but to remind those who belong to these powerful bodies that the democratic spirit within them, and their continued efficient direction, demands that there be more vigorous participation in the affairs of the local branches where policy is thrashed out. Extremism gains ground often only because apathy is general among the membership. Branch attendance is representative only when some crisis is at hand. It is this situation which occasions the unofficial strike and the newspaper comment that leaders are out of touch with the rank and file members.

What the Unions need, in this rapidly changing period, when new policies are being thought out, new methods being introduced, is a vigorous and healthy branch life; an informed membership. Individual Unitarians who belong—and there must be many—ought not to be content to just pay their subscriptions. They should be ready to take the initiative in fields of local leadership. An Anglican priest who has lately worked for a short while in industry has urged the need for church and trade union coming close together. Throughout the history of British trade unionism the religious influence has been strong: it is imperative tha it should not be lost. The example that one Unitarian has set in this matter may well offer a useful field of service for many others.

LETTER FROM OXFORD

AT the close of this term the Principal of Manchester College, Rev. L. A. Garrard, is to visit Marburg University, in Western Germany, where he was formerly a Hibbert scholar, to lecture (in German) on "Some main tendencies in modern English New Testament studies" and "Unity and diversity in New Testament Christology". Marburg is the scene of the labours of Professor Rudolf Bultmann, one of the most learned and provocative New Testament scholars of our time. His "demythologizing" of the Gospel, to reveal them as relevant and challenging to the present age, has aroused much interest and controversy. Mr. Garrard's invitation came from the theological faculty at Marburg, of which Professor Bultmann is a member, and the visit is arranged through the British Council.

Before Rev. S. Spencer retired from the principalship last summer, to become minister at Bath and Trowbridge, his portrait was painted for the college by Mr. John Ward, to add to the fine collection of portraits of former principals which hang in the senior common room. It is a good likeness, in a distinctive style, with the library as background. At present it is being shown in London at the exhibition of the Royal Society of Portrait Painters.

The enhanced congregational life in connection with the college chapel, mentioned in our last letter, is continuing. The attendance at the Sunday morning services is much increased. The newly-formed Schweitzer Society, for young people of university and city, meets weekly, closing its meetings by joining evening prayers in the chapel, which have been started on a voluntary basis by the college students and staff. The Women's League branch flourishes. The Martineau Club brought a good audience to hear the Principal on "Martineau the man and the moralist". A children's chapel, meeting on Sunday mornings at the same time as the adult worship, is suggested, and the college would be grateful for advice and information from churches which have experience of this.

To make known the treasures and curiosities of the college library a show-case has been placed in the lower corridor, with a display which changes weekly during term. So far the following have been shown: Victorian first-editions, Servetus's Bible, Priestley as scientist, and some royal authors. The Servetus exhibition aroused local interest, and *The Oxford Mail* published two large pictures on its middle page, under the heading "Relic of a martyr".

WHY AND WHEREFORE?

Question: *It is often stated or implied by defenders of the Roman or Anglican position that discoveries in the field of natural science and biblical criticism during the past 20 or 30 years have been favourable to orthodoxy, and that the scepticism of the years between the wars is outmoded and untenable. What truth is there in this, especially as regards biblical criticism?*

Answer: This is not an easy question to answer, because it includes so many different factors. But in general it may be said that the great orthodox Christian churches do not accept any advance in natural science or biblical criticism until it is so well established that it cannot be denied. Galileo and Darwin were repudiated by official Christianity, which cannot take much credit for its later acceptance of their teaching; it came round to their views only when they were so widely accepted by the secular world that further opposition was foolish. A different issue is raised by certain modern astronomical theories, which imply that the universe came into existence at a definite point in time (between five and ten

thousand million years ago) or that there is continuous creation of matter; both of these ideas challenge the old materialism. Pope Pius XII recently seized on the former of these as confirming the traditional doctrine of the creation of the world by God, and therefore of the whole Catholic theology. This is not only an unwarranted assumption, but also a remarkable instance of how the former teaching of the Church (e.g. about the creation of the world in six days, in 4004 B.C.) can be silently ignored in order to seize on some present advantage.

The same thing is true in the sphere of biblical criticism. It is not so long ago that all critics were denounced as heretics. But their views steadily prevailed, so the churches had to accept them and restate the old beliefs in the new terms. Recently it has been claimed that the findings of archaeology have confirmed "the truth of the Bible" and confounded the scepticism of the critics. A book with this theme has recently been widely advertised in the London evening newspapers. But on examination the challenge to biblical criticism proves to be much less sensational than it appears. Certain theories of the critics, made when there was little evidence apart from the biblical text, have had to be modified or abandoned in the light of more evidence from archaeology. In general the historical books of the Old Testament have been shown to be reliable as historical documents; but no one has found the Garden of Eden, or proved that the sun stood still for Joshua. No one can now go back on the demand of the critics that the Bible must be read and tested like any other ancient literature, or the confidence of the scientists that new knowledge in natural science comes from search and experiment from the human end.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The General Assembly and Hungarian Refugees

SIR,—Will you permit me the courtesy of your column to state that after careful consideration it has been decided not to issue any separate Assembly appeal on behalf of Hungarian refugees. It is felt we have not the facilities for dealing with such a matter and that the existing refugee organisations are already coping with the problem admirably.

We therefore urge that all individual Unitarians and Congregations should give generously either to the Lord Mayor of London's Appeal for Hungarian and S.E. European Refugees or to the special Christmas collection which is taken annually on behalf of the British Council of Churches Refugee Committee. All congregations will shortly receive copies of this latter appeal.

May I underline the Lord Mayor's statement that the need is urgent and ask all to give speedily and generously.—Yours,

15 Gordon Square, London, W.C.1. *John Kielty, Secretary.*

Suez and the United Nations

SIR,—In your leading article of the issue dated November 10 you write "How could he (an Englishman), no matter how he longed to do so, feel the weight of moral force behind any protest he wished to make about the horror of Budapest? The bombs dropping on Egypt, even if dropped with care, choked his voice."

From this I infer that you consider that the British government acted wrong in doing what they did. But the point is that no protest about the horror of Budapest could be of any value. The days of mere protest are gone, if indeed they ever existed. The time has come for action, not words.

Sir Anthony Eden always has been a loyal supporter of the United Nations. He is so still. But he realizes, as do all thinking people, that mere words are of no avail. If the United Nations had been in a position to put in a force to insist upon peace, then we could have taken some other action. But they were not, and steps had to be taken at once to part the combatants. Sir Anthony has repeatedly said that he will hand over to a U.N. force the moment that force is in a position to assume the responsibility. Whether the force at present being organized will ever measure up to the responsibility or not is at present undecided. But if the action lately taken by us and the French has the effect of compelling the United Nations to face up to its responsibilities, much good may come of it.

It is futile to think that the U.N., as at present constituted, can save us from war. It must be re-formed and given teeth. All nations will gladly pay lip service to the U.N., so long as they are not asked to pay in any other way.

Sir Anthony and his colleagues have proved themselves the staunchest supporters of the United Nations' ideal by pointing out the necessity of facing facts.

My own doubt is not that the wrong action was initially taken, but that it was not continued long enough to enable us to control the whole canal and get it cleared and open for traffic.—Yours,

Bridport. *W. P. Coltox.*

Fundamentals

SIR,—The article by Francis Terry on "A Threefold Tradition" in *The Inquirer* of November 10 is another "voice", presented in a thoughtful and temperate spirit, to the rising (if scattered!) chorus of those who are calling upon our Unitarian Churches and Movement to face up to the challenge presented by "The New Situation" of our present age. It is true many of the current "voices" may be relatively only superficial. Some may even be incoherent. I surmise my own "voice" at the Old Students' Association of Manchester College this year was among the latter. But all are indicative of a genuine and radical unease. Mr. Terry's contribution gets down to the deep fundamentals that are involved. It is to be hoped that all our ministers will have read (carefully!) his companion article "Liberal Religion and the Psychology of Church Life" in the Autumn issue of "Faith and Freedom". I am among those who would echo his claim that the problems he raises are "the most vital of those confronting us at the present time". Mr. Terry has "offered no solutions". Rightly so, as such can only follow upon correct diagnosis. But our first and urgent need is to recognize the problems confronting us at the fundamental depth indicated by Mr. Terry. Let us have more and more "voices", with those that go "deep" predominating.—Yours,

Halifax. *J. B. Tomkin.*

Too Intellectual?

SIR,—I started attending a Unitarian Church last year, because of my dissatisfaction with fundamentalism elsewhere. Since then I have found much friendliness, real Christianity, and a very great deal that is helpful religiously. But I have hesitated to join the movement because of certain misgivings which are not unlike those about which "A minister of another denomination" wrote recently.

Firstly, I feel that Unitarians are becoming over-intellectual about their faith. Generally, its reasonableness attracts me but if a faith becomes too intellectual, not only is the plain man quickly out of depth but discussions become, too often, mere quibbles about words. Secondly I feel that tolerance, again a most attractive feature, is being prized too much for its own sake. Certainly the movement should be tolerable of all faiths, but this does not mean that it has to include them all within its fellowship. It strives to become too all-embracing, as Mr. Vinery said in his Anniversary Sermon. There must be some limit, the best, I feel, being that used by the President of the G.A.—"belief in a Supreme Being". Even that caused a verbal quibble! This embodies polytheism—surely not acceptable—and pure humanism.

My thoughts have been brought to a head by reading the Autumn Editorial of "Faith and Freedom". The Editor seeks to find a basis of worship acceptable to both theists and humanists. He says that all men worship in some way. True—many worship money—but no church would wish to include such in its fellowship! He further says that worship is the ascription of worth to certain values. But to the theist the Eternal Values are grounded in God, whereas to the humanist they have no existence apart from the human mind. Incidentally, can a humanist really have spiritual ambitions of holiness? The Editor, with the support of Paul Tillich, says that the theist should worship "in God", rather than have God as the object of worship. To me, this is a further verbal quibble. Whether or not to visualize God as the Supreme Being and as the object of worship is philosophically adequate to the plain man, at least it endows some sense, and is not regarded by him as idolatry since it is to worship the Supreme Reality, above Whom all language is necessarily quotable. On the other hand, worship of values springing only from the human mind, and therefore less than it, must be idolatry, just as surely as the worship of a graven image.—Yours,

London, N.10. *J. Robbins.*

THE CHILD IN THE MIDST

THE 1956 SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS

Supplement Prepared by The Religious Education and Youth Department of the General Assembly

MANCHESTER COLLEGE, OXFORD

First Week, August 4-11
Second Week, August 11-18

INTRODUCTION

By Dudley Richards

(Secretary of the Religious Education and Youth Department)

AT a time when the autumn is already well advanced we publish this supplement about the work of a conference held in August. If we have correctly estimated the importance of the religious education of the young, then the appearance of these special pages is timely and topical.

The quality of our Sunday School work varies greatly, but a class may be run pleasantly and efficiently without any clear strong sense of purpose. A lot of our work is based on a vague traditional feeling that Sunday School is good for children, and that as we had the benefit of it when we were young we owe it to this generation of children to put in some time with them on Sunday afternoons, and keep them out of mischief by means of stories or elementary Bible instruction. Something is gained even by this process, if the teacher truly loves and desires to serve the scholars. And yet, love itself implies a vision and an insight that are not always apparent in the Sunday School.

What, then, should be the aims of our teaching? We shall suggest two here. They are, briefly, to endure the world; and to transform the world. There is a present life to be lived, an immediate situation to be faced. Because of this, we must help our children to develop the courage, the patience and the sympathy that are within them. But also within them is an urge for better things. We must foster this desire for advance, and prevent it from degenerating into a striving for mere personal success; the seeds of faith, hope and love within the child must be carefully tended so that in due time they will bear fruit. Then we can be sure that our children, while able to live their lives calmly and wisely, without being tossed between the extremes of frantic joy and equally frantic despair, will always have before them the vision of an ideal kingdom and press on toward it cheerfully and zestfully.

If these are indeed our aims, could we declare them more seasonably than in these anxious days? The foundations of the world seem to have been shaken. Uneasiness, fear and despair have increased, and the vision, the eternal hope, is not clear enough to sustain men or keep them calm. And there is a feeling of impotence. We are compelled to be the witnesses of horrible events, and we can do nothing to prevent them. There is suffering and there is little that we can do to relieve it. At such a time we publish some account of our summer conference at Oxford, and thereby we affirm our faith, in the teeth of the events of the age. That faith is that the foundations are from everlasting to everlasting; that love casts out fear, that God is watching above his own, and that we can do all things through him who strengtheneth us. Our work is to awaken this faith in our children, to enable them to remain firm, patient and compassionate in all the trials and uncertainties of daily life, and at the same time to help them to take on the power of God for the work of establishing his kingdom. Any record of this kind of endeavour is most topical in the confusion of the times.

The Religious Education and Youth Department is fully aware of the difficulties that beset our teachers, both older and younger. It honours their perseverance and devotion, believes in the great importance of their contribution to our work, and desires to give them all the assistance in its power.

Hence the programme of the first week was designed to meet the basic practical needs of the students, as will be clear from the following article.

THE FIRST WEEK

By John Ratcliff

(President of the Sunday School Association, and Chairman of the Religious Education and Youth Department.)

ONE'S first post-war Summer School must inevitably bring recollections and comparisons.

Recollections, happy and vivid, of the twenties and thirties when those of us now in middle age were ourselves young, and the future was with us. Alas, how much have we failed.

Comparisons, equally vivid and happy, with a new generation, alive, courageous, conscious of its heritage, but determined to seek "pastures new", and, wherever it builds, to build firmly. All power to its elbow.

To Manchester College, Oxford, there came on August 4, in smaller numbers than usual, students from all parts of the country. From the Clyde and the Forth, from Ulster and Wales, from Cheshire, Lancashire and Yorkshire, from London and the West Country, came representatives of Unitarian Sunday Schools large and small, together with a youthful observer from the United States. The President of the Sunday School Association and his lady acted as host and hostess; the teaching staff consisted of the President; Mrs. J. Bartlett, of Stalybridge; Mrs. H. Thrasher, of Gorton; the Rev. G. L. Clarke, of Rawtenstall, the Rev. R. Goddard, of Hinckley, and the Secretary of the R.E.Y.D.; while Miss Margaret Boxall, kindly philosopher and friend, was in charge of the bookstall.

This goodly fellowship was officially welcomed to the College by Principal and Mrs. Spencer. Most of the students and staff were housed in the college hostel, and the others in the more commodious though isolated confines of neighbouring Mansfield College.

Looking back at the full week, I can think of no more pleasant memory than that of the choral rehearsal prior to Sunday morning's worship. Delightfully and good-humouredly, Mr. Harold Spicer, the college organist, brought out our hidden talents and guided them to produce a dignified interpretation of the morning's music. The service itself was one of great stimulation, and Mr. Garrard's sermon

deserved a nation-wide congregation. The beauty of Manchester College chapel fills one with pride, inspires reverence and induces the mood of peaceful meditation. It is a veritable retreat from cares and problems, a cathedral of calm and solace.

The work of the school was concentrated. There were open and sectional discussions, questions and answers, summings-up and findings, on such topics as "Child Nature and the Sunday School", "School Worship", "How to run a Sunday School", and "Know your Scholars". All these sessions produced many lively opinions and profitable ideas. Teaching problems and organizational difficulties were investigated, experimental reforms explored and demonstration lessons provided. How well the students responded to the challenge "unless you become as little children. . . ."! How happily in the teaching demonstrations they used crayon and paint, paper, paste and scissors! How competitively they compared their work, and how naturally they created diversions! In short, how practically they learned to teach! One group's surrealist wall-chart faced and overcame a most fierce opposition, but mostly the results were simple yet forceful.

Evening sessions were wholly devoted to practical work, mostly arranged for use in primary and junior sections. Theme scrapbooks, children's collections (of kind, not coin), nature studies, Bible sketching, cardboard "capers", "talk and chalk", paper puppets, learning by games (it was obvious that many adults could be taught their Unitarianism this way), composing and illustrating of prayers, and table displays of work done in the school, were all explained and demonstrated. Intermediate practical expression work was largely confined to "research and findings" tables and to a dramatic act of worship entitled "A Man of Transforming Love". This was presented in the college chapel by fifteen students in full costume, with choral and organ accompaniment, and made a fitting climax to the work of the week.

An important feature of the programme was the evaluation session. Staff and students met in groups to discuss the achievements of the week, and then, at a full meeting, they made their comments, both of praise and criticism, and offered suggestions. Notes were made of everything said that might assist those whose task it will be to plan similar schools in the future.

Morning prayers and evening epilogues were planned and conducted by the students, and were done so reverently and skilfully that they were a daily source of strength and encouragement to us all.

The weather did its best to justify the term "summer" school. True, there was no heat wave, but the afternoons were mostly dry and pleasant. A garden tea party, arranged by the host and hostess, was driven indoors by rain, but the well-laden tables were cleared and the elements went unheeded. On Wednesday evening we had our usual "social-frolic". It was admirably planned and compered by Mr. George Wacher, and the programme of games, dances, and other items of entertainment made an enjoyable evening for us all.

Mention must be made of the splendid catering done for us by the college. It was unanimously agreed that we had received the most wholesome of food, plentifully and pleasantly served. We are grateful to those concerned.

May I, as president of the Sunday School Association, express a personal feeling. Never, in all my contacts with young people, have I been so impressed as I was by those who attended this school. Their behaviour, their gaiety, their vigour, their willingness to work, their courtesy, their tolerance of the ideas of their elders, and above all else their fellowship, were indeed an invigoration. With these folks still in our ranks ten to twenty years' hence, our Sunday Schools will be marching forward to greater enterprise and to clearer horizons.

THE KEY OF THE STREET

(A summary of the address given by the Rev. L. A. Garrard, B.D., M.A., at the Sunday morning service.)

It was said of Jesus that "the common people heard Him gladly".

In a scene in Dickens' "Pickwick Papers", Job Trotter is shown reaching the Fleet Prison just after the gates are closed. "It's too late now," he is told, "you've got the key of the street, my friend." These words might have been used of Job's creator: did any writer ever have the key of the street, or enter into the lives of ordinary and extraordinary men and women, more fully than Charles Dickens? The key of the street can only be used by one with a genuine interest in, and concern for, his fellow-men, but he who has it will not be unrewarded. It is said of Jesus in the Fourth Gospel: "He knew what was in man," and it is true that he knew men's selfishness and laziness and cowardice and, worse still, the hardness and cruelty hidden behind a mask of piety. But, though he saw the worst in human nature, and it sent him to the Cross, he never lost faith in its possibilities, and was able even at the end to pray, "Father forgive them: they know not what they do." To believe that man is totally depraved would be to make nonsense of his whole mission: he went out to men because he knew there was something in them that would respond.

The Church must take note of this. The street is still thronged with men and women, with the same mixture of good and evil, the same weaknesses and heroisms. The Church must acquire the key of the street. It will not necessarily do that by scrapping the Bible for a textbook of psychology. But at present it conducts its services, runs its organizations, plans its campaigns, and the multitude is untouched. We must try to see the reason for this. We must learn to speak the language of the street. That does not mean that we must cheapen and vulgarize the Gospel: the street can see through the mountebank and knows well enough that a noble theme must be dealt with in a noble way. But we do need to avoid technical language and, still more, so thoroughly to digest our thought that we are able to speak of it easily, simply and concretely, as Jesus was able to interest the women at the well or the peasants and fishermen who listened to his parables.

"Mankind in the loomp is bad," said Tennyson's farmer. That is the kind of generalization we can easily make if we

President of the Sunday School Association (Mr. John Ratcliffe) and Mrs. Ratcliffe, in the garden of the hostel.

look at the lump. But when we begin to look at people as individuals, to enter into their lives with genuine sympathy, as, in their different ways, both Dickens and Jesus did, we see them differently. Many of them would not come of their own accord into our churches; we must go out and seek them, loving them for what, by the grace of God, they can become. We must start young, when in many ways it is easier to reach them. The Sunday School teacher has many advantages. He is one of them, not a professional. They feel that he has the key of the street. May God grant our teachers the power to use the key wisely, to show the dwellers in the street the beauty of his kingdom!

COMMENT ON THE FORTNIGHT

I—By Florence Stark

(St. Vincent Street Church, Glasgow.)

OXFORD, with its mingling of the academic and industrial, provides an ideal setting for the Summer School, stimulating, and at the same time affording the calm necessary for concentrated thought. The arrangements for the meetings, allowing free time for rest and reflection, gave the students ample opportunity to get to know each other and to have impromptu discussions on subjects of mutual interest.

Those of us who came from small schools and isolated congregations had the chance of getting to know something about conditions in more fortunate churches and schools and thus we were helped to feel that it is not a lonely struggle that we carry on in our own small outposts of Unitarianism. Also, it is good for those who number their scholars in three figures to receive an insight into the problems of the small school. They each have their advantages and drawbacks, and Oxford gives a fine platform for discussing both. The interchange of ideas about the approach to teaching, and about methods and materials, is of undoubted value to young teachers.

The second week provided us with many more opportunities to debate and to take stock of our own personal aptitudes and inclinations, and opened up many new horizons to us. If we have not been stimulated to think and question much more after this experience, we are much the poorer for our lack of initiative.

Those of us who were privileged to be present at this Summer School enjoyed a most satisfying time, intellectually and socially. It was an experience never to be forgotten.

II—By Paul Rich

(Harvard University, U.S.A.)

I CAME to Oxford and the Summer School as a visiting American eager to meet English Unitarians. The setting for the sessions was ideal. Manchester College is truly magnificent. Its library provided me with many hours of contented browsing and its alert staff was ever ready to meet any request. Obviously the Religious Education and Youth Department went to great pains in organizing the meetings. Things went smoothly from the start and the whole group was soon on first name terms.

What do young liberals in your country think about the problems of the day? What does their faith mean to them? Are they optimistic about the future? These were questions to which I sought an answer. Here was an opportunity to meet teenage and young adult Unitarians from all over Britain and compare notes on a whole range of topics.

Well, judging by the innumerable times that the new College clock struck twelve to remind us that even the most heated argument sometimes must give way to sleep, the whole spectrum was covered. Liberals anywhere have a fondness for discussion, and the ones at Oxford were no exception.

Unitarianism on your side of the Atlantic doesn't have to face tomorrow with anxiety if the youthful leaders I met are any indication of its potential. Alert and lively, the Summer School participants were full of ideas for spreading the liberal message. They were the first to admit that there is need for a more dynamic approach—and it looks like they intend to supply it!

So I left the city of dreaming spires with an enthusiastic opinion of your church. As a product of one of your greatest public schools, Tonbridge, I am avidly pro-English anyway, and Oxford added some new friends to my mailing list and made me determined to return.

THE SECOND WEEK

THE traditional length of the Summer School is one week. This year we tried the experiment of an additional week for younger teachers, with a programme for "broadening horizons". Let us see if the curriculum will explain itself. You must first accompany nineteen students, together with Mr. and Mrs. G. Witcher, our host and hostess for the week, and the Secretary of the R.E.Y.D., to one end of the library of Manchester College, where the Rev. H. L. Short, tutor in history, has already collected on a table some ancient and, from the outside, not very attractive tomes. He uses these to illustrate a talk on our Unitarian heritage, an illuminating and even exciting talk, and one by one the books acquire an interest and importance in our eyes. Afterwards, we go round the College with Mr. Short as our guide, and he points out various objects and gives us fascinating sidelights on our history and on the personalities of eminent people in our tradition.

That was the beginning of it all, on the Saturday evening. Now go with us into the garden after service on Sunday morning, not to laze but to hear the Secretary talk about the purpose of the course. Thereafter our steps will often be directed to the Junior Common Room. Here we can witness the deep attention with which the young people listen to the Rev. Margaret Barr as she talks about India and about religion, Eastern and Western. Here, too, Mr. Short will dip again into his bag of talents and bring out a helpful talk on the history of science. And the Rev. Fred Kenworthy will spare an hour of his holiday time to speak to us with the utmost lucidity about the prophets of Israel.

If you are already threatened with mental indigestion you may leave us at this point. But how much you will miss! Mr. Rawson's talk at the Indian Institute about Indian religion

Getting ready for a lecture.

was a superb introduction to the tour of the exhibits which followed. At the Old Ashmolean Museum of the History of Science Mr. Maddison demonstrated the working of the astrolabe, and showed us old clocks, microscopes, orreries, armillary spheres, and quadrants. We dare not claim that we can now talk confidently about the use of these things. But we have seen them and been interested in them.

The vast and crowded array of objects displayed at the Pitt Rivers museum of anthropology was almost overwhelming, especially as we had to do without the services of a guide. On the other hand, the authorities of the Museum generously opened it to us at a time when it is closed to the public, and so we were able to examine at our leisure the objects that interested us. Our last visit outside the college was to the Ashmolean Museum of Fine Art, where Mr. Woodward talked to us about some of the pictures, and gave us helpful glimpses into the history of European painting.

And still we are not at the end of it all. We need mention only briefly the showing of two film-strips, one dealing with village life in India, and the other with the life of a tribe in the Central Sudan. We cannot dismiss so quickly what was for some the highlight of the week. This was a talk on the history of the organ, given by Mr. Spicer in the college chapel. He exhibited sections of the instrument for our inspection, and then played us several pieces. Finally we were permitted to climb into the organ loft and inspect the "works" at close quarters.

No doubt it was all a little breathtaking and sometimes bewildering. Let us hear what two of the students thought about the week.

I—By Edna Lamb

(Monton Church.)

MY first thoughts, on reading the programme, were that the second week of the Summer School was going to be rather dull, with visits to museums in the mornings, and, in the evenings, discussions about the value of these visits. But I was proved to be wrong. The benefit of the course is being reaped now, when we teachers are trying to prepare Sunday School lessons. We all left Oxford with the feeling that we would like to attend another course arranged on similar principles.

For one thing, interesting talks (two of which were illustrated by film-strips) provided us with a background knowledge of what we were to see on our visit to a museum the following day. These talks were given in such a way that every "layman" in the subject could understand, and we were indeed grateful to the speakers.

Then, each evening, we were divided into groups of five or six, and sent to different rooms to discuss our morning's visit. Here we learned other people's views and heard about exhibits which we ourselves might not have seen. These discussion groups provided a medium in which students with little self-confidence felt able to speak.

The afternoon of each day was free and was spent in a variety of ways, with punting on the river, visiting the colleges of the University, shopping, writing of correspondence, or lazing in the garden of Manchester College. A whole free day on Wednesday afforded an opportunity for various excursions. Apart from such outings we were so well occupied by talk and discussion that we gave no thought to outside entertainments, especially as we enjoyed our own socials, with games, dancing and community singing.

We were asked to volunteer to take morning prayers or the evening epilogue. After the latter we would stroll over to the hostel for the last cup of tea of the day. It was here that views were exchanged more informally, and brisk impromptu discussions were set going. On the last night a small group started a conversation which continued into the early hours of the next morning.

II—By Olga Bibby

(The Memorial Church, Wallasey.)

ON the last evening of the second week we divided into two groups to evaluate the course, that is, to discuss the various happenings of the week, to compare our impressions, voice any criticisms, and offer suggestions for future courses.

Unanimously we agreed that the week had been thrilling. We had all gained a tremendous amount, both materially and spiritually. The fellowship experienced would long remain in our memories, particularly in the case of those of us who have few or no companions of the same age-group in our churches. The sense of belonging to a live, and larger, household of faith, was keenly felt.

The evening lectures and the information given to us by our guides at the Indian Institute and elsewhere were of a high standard and of great value in helping us to gain fully from the wealth of knowledge set out in the various places we visited. In the case of subjects about which we already had a little knowledge, interest was further stimulated and our knowledge took on a more profound significance. In other cases, new fields of exploration were opened for us. Indeed, the aim of the week, to broaden our horizons, was truly carried out.

A suggestion made, for future similar courses, that short lectures on a variety of subjects be given, and that the students be allowed to choose two subjects to follow up for the rest of the week. But the majority agreed that a varied and widely stimulating course such as had been arranged was the better plan.

We were all inspired by the presence of the Rev. Margaret Barr, and by the knowledge she imparted to us of India, Indian religions and the subject of comparative religion. We thank her very much for spending those few days with us at Oxford.

A suggestion was put forward that a series of lessons on Unitarianism be prepared for intermediate classes. This arose out of a criticism that there is a lack of knowledge of, and teaching about, our Unitarian heritage. We felt, too, that contact with young Unitarians in other countries should be developed on a larger scale, and that more information about our churches and friends abroad should be made generally available.

We all want to go to Oxford again and we give our grateful thanks to all who helped to make this experimental week such a great success. We fervently hope that the experiment will be repeated. Our lives were enriched with much food for thought, and we came away full of interest and zeal, eager to spread the fire of faith which was fanned in our own hearts.

CONCLUSION

Testimonies such as these justify us in thinking, not only that we were right to undertake the experiment, but also that it is an experiment no longer. Given the same conditions, we may expect the same results, and therefore we shall certainly run a similar course in another year. We cannot, of course, predict the long-term results of such a week as this. But we have every reason to repose hope and confidence in the young people who gathered at Oxford for this pioneer venture. In any case, we must continue to try every means in our power to encourage our teachers to lift their eyes to wider horizons. This does not mean that they should possess a vast quantity of knowledge, but that they should have a broad understanding of the world and universe in which they live, and a wide range of interest, imagination and sympathy. We do not need academic experts in our Sunday Schools, but we ought to be able to expect that all our teachers will be, in the fullest sense of the word, "broad-minded".

THE INQUIRER

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NEWS REVIEW

"Sunday Dinners"

Thanks are offered to correspondents who have sent us further letters on "Sunday Dinners". It all seems to mount up to the simple proposition that those who want to get to a Sunday morning service manage to do so.

Women's League: The Liverpool District League met for their Autumn Meeting on Wednesday, October 31, at Ullet Road Church; 77 members were present.

The service was conducted by Miss Ruth Herford. "We must put back into life what we take out", said Miss Herford in her address. "otherwise bankruptcy was surely ours if we do not replace the capital amassed by our forefathers. Moral and religious characters were the privilege of groups such as ours, by ethics, religion and regular churchgoing we can build up the capital of right living".

After tea and the Business Meeting a hearty welcome was extended to the Guest Speaker, Mrs. Jessel, who gave a delightful address on "Words". Mrs. Jessel reminded her hearers how more than ever to-day words play such an important part in our lives. The radio, T.V., telephone, pour out words unceasingly and she led us on this fascinating study to the final pronouncement that if our word was our bond that was the finest thing that could be said of us.

Mrs. Scott warmly thanked Miss Herford for the splendid service, and Mrs. Jessel for her most interesting talk, and Ullet Road League for their hospitality. These thanks were seconded by Mrs. Ellis.

The North Midland District Women's League: On a beautiful sunny afternoon the Autumn Rally was held at Nottingham on Saturday, October 13, when about 70 were present, representing ten Branches.

The Opening Service was conducted by the National President, Mrs. A. Jessel.

The Business Meeting followed at which Mrs. Kenneth Sherratt, of Mansfield, presided, giving a warm welcome to Mrs. Jessel and all present. Mrs. Cowperthwaite gave a most interesting report of the National Autumn Rally and Committee Meeting at Todmorden.

A pleasing incident was the presentation to the Secretary and Treasurer of some lovely chrysanthemums by Mrs. A. Johnstone and a Gift Token by the District President on the occasion of her 21st Anniversary of holding the office, both conveying the congratulations and affection of members, for which the secretary expressed her grateful thanks.

London District Women's League: The Autumn Meeting was held on October 20 at Lewisham. The President, Miss M. Stevenson, was in the chair. After the business meeting Miss Parnell gave an interesting talk on the work of the U.N.A. in connection with children. She explained how this branch of the work was now known as U.N.I.C.F. In spite of financial and other difficulties great strides had been made in relieving want and distress in many parts of the world. A collection was taken for the funds of U.N.I.C.F. After tea, provided by the Lewisham friends, Miss Fraser (Kilburn) conducted a beautiful service. The text was, "We are members one of another". She said we were all eager to help anyone in need or who was lonely and sometimes we felt rather smug about it, but in time we found that we were the ones being helped. So bound up were we one with another that a smile or kind word even for a stranger made all the difference to their day and ours.

Manchester District Women's League: On October 10, 1956, the Autumn Rally was held at Todmorden. About 300 members were present. The service, held in the Church, was attended by the Mayor, C. Hardy, J.P., and the Mayoress. The Mayor extended a hearty welcome to all visitors.

The service was conducted by Mrs. Sokell, of Sheffield.

After an excellent tea, provided by the Todmorden League, a meeting was held in the Sunday School. The Chair was taken by Mrs. J. F. Barker, of Todmorden. Mrs. Barker gave a special greeting to Mrs. Whitehead, of Deb Lane, Manchester, who is 92.

Mrs. Procter, of Newchurch, spoke about her experiences as a County Councillor and traced the history of local government in Rawtenstall, going back to the reign of Henry VIII.

Australia: Sydney: On Sunday evening, September 30, the Induction took place of the Rev. David Edmunds to the pulpit of the Sydney Unitarian Church. The Rev. Colin Gibson, of Adelaide, conducted the service and gave the charge to the congregation and minister. An enthusiastic spirit prevailed. The President of the Church, Mrs. Thornhill, extended the right hand of fellowship to Mr. Edmunds, and speaking on behalf of the congregation, Dr. Bramsted spoke of the great opportunity of interesting the large unchurched section of the population in an undogmatic faith. Mr. Edmunds in acknowledgment said it was the words of Jesus that had brought him into the ministry, and he looked forward to working with the Sydney congregation for the spread of Christian teaching in the life of the community. The Rev. W. Bottomley, of Seaford Community Church, flew from Victoria to be present at the welcoming social on October 6.

Kidderminster: New Meeting Church: On Saturday, November 3 the Induction of the new minister, the Rev. Edgar W. Hill, from the Memorial Church, Wallasey, took place. At 3 p.m., before a large congregation, augmented by friends from Wallasey and many of the Midland Churches, Rev. Philip C. Whiteman, of Coseley, conducted the service. Rev. J. P. Chalk, of Croydon, (President, London and District Provincial Association, and Vice-President General Assembly) gave the Charge to the Congregation; Rev. H. Whitaker (recently minister at Kidderminster, now of Sidmouth) gave the Charge to the Minister who briefly responded.

The Borough Mayor (Ald. L. Tolley) presided over the reception which followed and, in felicitous terms, gave a warm welcome to the town of Kidderminster to Mr. and Mrs. Hill and their family and wished them many happy years during their stay.

Park Lane Chapel: Wigan: The Rev. Gordon Beverley, of Aberdeen, has accepted the unanimous invitation of the Park Lane Chapel Trustees and Congregation to become their minister, in succession to the Rev. Albert Smith, now at Knutsford.

He will take charge on February 1, 1957; his Induction Service will be held on Saturday, February 2, at 3 p.m., to be followed by a social evening to welcome Mr. and Mrs. Beverley to Park Lane.

Park Lane Chapel is the oldest Nonconformist Church in Wigan and district, the meeting house being erected in 1697 and in spite of modernized systems of heating and lighting and the recent installation of a new pipe-organ, is little changed apart from the removal of the quaint box-pews. Mr. Beverley will be the 17th resident minister when the Chapel celebrates the 260th anniversary next year.

Liverpool: Domestic Mission: At the end of the Harvest Service on September 30, Mr. Henry Jones was presented with a book, to which was added, at his choice, an electric safety razor.

Members of the Mission Society, the congregation, past choirs, and singing classes, all paid tribute to the wonderful service that Mr. Jones had given to them and the Mission. Greetings by telegram came from three ex-ministers and an ex-warden of the Mission.

The astonishing record of Mr. Jones includes 25 years' training singing classes and drama classes; service to the Sunday School through several generations, as pianist and teacher; morning service organist and then more recently full organist, every moment of which was voluntary service. He is still a member of the Church Committee. Earlier this year Mr. Jones was 80 years of age.

This long service began as a baby when the "Minister" held him up as a "future worker". His 67 years of holding office was started when he was appointed as secretary to the Band of Hope at 13 years of age.

Mr. T. B. Kettle

We regret to announce the sudden death of Mr. T. B. Kettle. He joined Westborough Church, Scarborough, during the ministry of the late Rev. L. E. H. Thomas, B.A., and became active in the Young People's Guild, in the Sunday School, and in the Band of Hope. He was Church Treasurer for many years, as well as being an active Lay Preacher.

From 1947 to 1952 he shared with Mr. C. H. Sykes, of York, responsibility for the Unitarian Chapel at Malton. For many years, too, he rendered great service to Flowergate Old Chapel, Whitby, and for some years was Treasurer of that Chapel also.

His death is a great loss to Westborough Church, which he served with great devotion and unswerving fidelity. He was 77.

W.J. and N.S.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

Drama and Youth

By F. Holden

(Mr. Holden is a fully qualified teacher of dramatic art and an experienced drama critic. For a number of years he has been the adjudicator at the League's Annual Drama Festival.)

"To imitate is instinctive in man from his infancy"
"Poetics"—Aristotle.

THE art of early man and of existing primitive communities shows the function of drama as an approach to, and a method of dealing with, the business of life. Further, drama is an activity of the community. Leaders, priests, specialists may merge, but drama is a social matter in which everyone is concerned. Therefore I feel that it is very fitting that youth groups should concern themselves with dramatic activity in one form or another.

Unfortunately, I find in my work with youth groups that a very limited attitude is shown in the use of drama in the group. So very often it will be noted that the group's only dramatic activity is an annual, or perhaps biennial, production carefully copied (not produced) from an acting edition prepared from the Prompt copy of the London production.

This provides little dramatic satisfaction, except to the exhibitionist who will never prove a sincere or convincing actor. The production is usually reported in the local press, which showers the cast with doubtful, cliche-ridden praise, supplemented by well-meaning comments from friends. This tends to convince the actors that they have provided a dramatically sound production and that they have reached the dizzy heights of perfection. Nothing could be further from the truth, and if this is to be the only function of drama in a youth group then it is far better left alone. If we remember that drama is an embryonic art form which should give rise to, or at least stimulate, other arts such as poetry, dance, ritual music, etc., then we must make a far wider use of it than a mere "production" can provide.

Drama is fundamentally "religious" in the widest sense. It is an approach to and a means of dealing with the universe in which man finds himself. At first concerned with obtaining food, the "trying out" of the hunt and the weapons before the actual event, it moves on to "trying out" ideas and relationships. In drama man "tries out," imaginatively or actually, the situations of life, perceiving new patterns, new significance, new possibilities. He plays out his own problems, hopes, fears, mingling these with the general current of human life and bringing them into relationship with the powers which seem to him to order the universe and the inescapable realities of life—birth, growth, decay, death, struggle, victory, defeat and resolution.

This may appear to be a highly theoretical exposition of drama, but one which, I feel, is necessary in order to try to express my views on the application of such theory to the place of drama in the youth group. What value can this controversial subject of drama have upon the development of various traits and outlooks of the younger generation?

It would seem that modern youth tries to live in an artificial environment without any martial or moral sustenance and seeks to satisfy the need for a fuller "life" through activities or amusements in which they themselves take little or no active part. The complexity and speed of modern life, the advent of radio, film and television appear to encourage young people to become inhibited and lazy.

Through dramatic activity they can find the opportunities for play or "let's pretend" often denied by the conditions of daily life. They are able to try out movements and action, and thereby gain confidence in the necessary bodily techniques of daily life. From this imaginative type of play and the trying out of personal experience the youth is led to a willingness to share in the experiences of others. This leads to a perception of new possibilities and relationships in human society, so assisting the development of their own personalities and understanding of human life. This teamwork also makes for unselfishness, as they add their own contribution, share the work and enjoyment with others and by so doing assist the weaker or shy person to gain confidence.

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Besides "trying out," it is possible to use dramatic activity to "play out" a situation. Boys at the "gang" age play out their natural violence, sometimes rather unpleasantly, and usually copying the more sadistic screen villains. Physical struggle is an element of life and must be played out in some form, and in the process its unreality as a constructive approach to life's tasks is then seen. Similarly, other attitudes and fears are "played out"—even the simple desire to "dress-up".

If the instinct to play out is thwarted, adolescents may fail to grow up and remain always in the adolescent stage. This unsatisfied desire for gang play emerges later, when groups of young men dress up in some particular style or fashion and engage in gang activities and anti-social behaviour, in what I believe is an attempt to find individual adjustment. In this therapeutic use of dramatic activity there are great possibilities. By allowing such people to "play out" their delusions or attitudes, it is possible to improve their mental health. Once the situation or attitude is played out, it is seen in right perspective.

For some time I have been experimenting with maladjusted boys in therapeutic drama. One boy in the activity lessons was always violent against an unknown opponent and ended the playing out by sadistically killing the opponent. After a period of observation and questioning, I was able to discover that "victim" in each case was his mother. Behind all this was a long period of parental differences and a split marriage, with his mother taking in frequent "lodgers" who replaced the father in the boy's mind. This boy is now with his father and living a normal boy's life.

Recently I was lecturing at a drama course dealing with this dramatic activity, which I call "creative" drama. At such courses it is often difficult to obtain that degree of relaxation and spontaneity that is essential for good improvization. On the third evening someone suggested periods of free dancing, and for three-quarters of an hour a programme of carefully contrasted music was played on the amplifier. Most of the lecturers and students joined in doing whatever steps and body movements that the tones and rhythms of the music suggested to them. Mostly the dancing was individual, but occasionally a group formed spontaneously and a drama was played out, followed by entirely new moods and movements with the change of record. The spirit was infectious, the mood exhilarating. Most inhibitions seemed to be loosened; discussion was freer, imaginations expanded and the whole work of the course moved to a higher and freer state.

All the previous points have been concerned with youth in general. Do they apply to a church youth group? Surely they do. Drama was neglected in the Dark Ages but was resurrected by the Church, used in ritual and in the mystery and miracle plays. It was a means of promoting fine fellowship, of creating a new understanding and appreciation of one's fellows. In itself drama can be used to re-tell the stories of the Bible and of Christian men and women in a language all may understand. Most important of all, I think, is that this natural, powerful and fundamental human impulse which we call drama should be used as a means towards healthy, full maturity.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 25th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERGAVENNY, Unitarian Church, Baker Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. Le. Cornelius Morgan
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ARMLEY, Unitarian Church, Ramsden Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. R. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIRCH GREEN (nr. Skelmersdale), Unitarian Church, 11, Rev. John Kirsty
BIRMINGHAM, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRMINGHAM, Unitarian Church, Handsworth Road, 6.30, Rev. Maurice Jephson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Worship Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGhee
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Evans
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Mr. L. Procter
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Lowe
BOLTON (Lever.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Gumbel
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRISTOL, Christ Church Unitarian, New Road, 11, Dr. H. W. Stephenson, 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bowles
BRISTOL, Oakfield Road, 11, Rev. J. Tyssul Davis, 6.30, Miss F. Bradfield
BRISTOL, Unitarian Church, Tyndalpar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAERMARTHEN, Morgan's Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CARLISLE, Lowry Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHATHAM, The Church of the Great Commission, Harwood Hill, 3, Rev. Will Hayes
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Count L. Edwards
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHESTERTON, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
CHORLEY, South, Old Meeting Road, 11 and 6.30, Rev. P. C. Whitehead
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. Alun Williams
CROSS, Free Christian Church, Booth Street, 6.30, Supply
CROYDON, Unitarian Church, Havelock Street, 11 and 6.30, Mrs. M. R. Dicks
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cable, (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Dowdeswell, Styal, 6.30, Rev. A. B. Dowdeswell
DENTON, Wilton Street Chapel, 11, Children's Church, 6.30, Rev. F. Cotton
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. J. Wedderburn
DOVERSDALE, Old Meeting House, 10.45, Rev. John Rowland
DUNCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pearson
DUNDEE, Adelaide Street, Unitarian Church, 11, Junior Church, 6.30, Mr. C. Emery
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Lovell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Freelove
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stuart P. Wadsworth
DURHAM, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taylor
ESSEX, George's Chapel, South Street, 6.30, Rev. L. J. Hicks
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
GLOSSOP, Unitarian Church, Pennine St., 10.45 and 6.30, Rev. Graham Shirley
GLOUCESTER, Barton Street, 3, Rev. Barbara Thomas
GORLESTON, Wood Street Church, 11.15, Rev. R. Nicol Chase
HALL CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Sydney
HALIFAX, Northgate End, 10.45, Rev. J. R. Tudor, 6.30, Rev. J. S. Patrick
HAMPTON, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Baines Lane, 11, Rev. Ralph E. Goddard, 4.0, Mrs. M. Hibbert
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. Tudor
HULL, Park Street Church (Unitarian), 6.30, Rev. Stewart Pitts
ILKLEY or Wheatley, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KETTERING, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KIDDERMINSTER, Bonch Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Gillard
LEICESTER, Newarkgate Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30, Rev. Leonard Mason
LEICESTER, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Rev. W. J. McElderry
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Knipprath
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
LIVERPOOL, Renshi Free Church, 11, Rev. N. Kirkman
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. K. Morgan
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. N. Kirkman
LIVERPOOL, Hope Street, 6.30, Rabbi J. J. Kornitzer
LIVERPOOL, Lilac Road, 11 and 6.30, Rev. E. Sidwell Price
LIVERPOOL, Mill Street, Edgware Road, 6, Rev. Walter M. Lowe
LIVERPOOL, Mosley Hill Mission and Stanhope Street Chapel, 6.30, Rev. Arthur Pilcher
LIVERPOOL, Prince Alfred Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Bermingham, (Also 6.30, 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Rev. John Kirsty
LONDON, Golders Green, Hoop Lane, 11, Rev. W. Wolfenden, 6.30, Rev. K. C. Thrussell
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. J. P. Cable
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maitland
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Thrussell
LONDON, Hind High Road, 6.30, Mr. T. E. Bolton
LONDON, Islington, Upper Street Pocock Hall, 6.30, Miss M. B. Ewens
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pun
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. F. Hankinson
LONDON, Mansfield Street Church, Rodwell Green, 6.30, Mr. A. D. Peters
LONDON, Richmond Free Church, Ormond Road, 11, Rev. W. M. Lowe
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pilcher (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Nevsham Road, 6.30, Rev. G. J. Gerve
LYTHAM St. Annes (Ansdell), Queensway Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Pepys
MANSFIELD, Unitarian Church, Market Buildings, 6.30, Mrs. Miriam Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Dr. R. V. Wilde
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Bible, Walkden
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Jesse Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Strand Chapel, Whitefield, 10.45 and 6.30, Rev. W. Priestley Phillips
MANCHESTER, Willingham Road, Cheadle-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. David Ellet
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
MAPPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday
MARRICKVILLE, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Mr. D. C. Dunn
MORECAMBE (nr. Lancaster)
NORTHUMBERLAND, 3, and Newton Abbey, 6.30, Rev. C. G. Young
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Gibson Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Smith
NORTHAMPTON, Kettering Road Church, 11, Miss J. Mead
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Ogle
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. Kimmins
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Durrell
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Stydolf
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RAMSGATE, Hassle, The Meeting House, 6.30, Rev. L. Redfern
ROCHDALE, Blackwater Street, 10.30 and 6, Mr. W. Nuttall
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
SALE, Atkinson Road, 11, Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mosley
SHEFFIELD, Paternoster Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. Ivan Knowlden, 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tilney
SOUTHPORT, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Rev. P. Mumford
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. L. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. B. Ibbitson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. B. Vesey
SWINTON, Swinton Hall Road, 6.30, Rev. F. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
THORNTON, Old Meeting House, Ashfield Road, 6.30, Rev. G. Kendy
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Peaker
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Barton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month) Mr. John Wilson
WALLASEY, Memorial Church, Manor Road, 11, Mr. E. T. Williams, 6.30, Mr. F. A. Philpasier
WEST KIRBY, Brookfield Gardens, 11, Rev. C. A. Pitts, (Also 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WHITBY, Pannetgate, 2.30 (Junior Church) Mrs. Eva Gill
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.2 : Unitarian Half-Hour broadcast, 6.15. Services : 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitchett, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Thompson. Manse Telephone LX 3121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gaiety Alley, Melbourne, C.1. Minister : Rev. W. Butterworth. Meetings as advertised.
SYDNEY, Canterbury Church, Arncliffe Road, Seaford (Vic.). 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. Butterworth

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arthur Cummins
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jordan
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. F. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Mansell
WELLINGTON, Service suspended. Enquiries — Mrs. Wairn, Tel. 41 - 272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School ; 7, Service, Rev. Maldwin C. Rattle

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The Unitarian Church, High Road, Ilford
THE ANNUAL BAZAAR
is being held on
Saturday afternoon, at 3 p.m., December 1, 1956
It will be declared open by
MRS. T. E. DALTON

We extend a hearty invitation to all our friends, or a contribution towards church funds will be gratefully received.

Mr. A. Crawbrooke,
333 Eton Road, Ilford.

Essex Church — 114 Palace Gardens Terrace
ANNUAL SALE OF WORK
November 24, at 3 p.m.
Opener : Lord McNair.

Miscellaneous

BRISTOL TUNE BOOKS required for Stand Chapel (destroyed 1940, rebuilt 1955). Apply to Secretary : Mr. J. R. Parkinson (asking price, etc.), 38 Scholes Lane, Prestwich, Nr. Manchester.

1957 Unitarian Continental Tours

LUGANO, INNSBRUCK, SALZBURG, NORWAY. Church groups invited to join parties. Organize your group now and appoint Treasurer. Lone travellers welcome. Rev. G. Parkinson, 32 Windsor Road, Doncaster.

Deaths

Carey—On November 8, Jane Carey, of Lewisham Unitarian Church, for many years secretary to Avondale Unitarian Church, Peckham.

Cox—On November 4, 1956, at Formby, in her 95th year, Lilian Cox, formerly of "Aviemore", Green Lane, Frodsham, widow of the late Edward Leonard Cox, and last surviving daughter of the late Henry and Annie Cox, of Liverpool.

Canada : Vancouver : Extensive alterations and redecoration of the church premises were carried out this summer, including the refitting of the kitchen and the installation of moveable partitions in the hall to provide extra classrooms for the growing Sunday School. The church was filled to capacity on September 9 for the first service to be conducted by the new minister, the Rev. A. Phillip Hewett. Members have recently taken a leading part in the formation of the Memorial Society of British Columbia, designed to promote dignity and simplicity in funeral or memorial services.

THE NEW ESSEX HALL REBUILDING FUND

Sixteenth List of Promises and Subscriptions

			£	s.	d.
Members of Hamilton Road Unitarian Church and Mission, Liverpool			5	0	0
Mrs. J. Lewis, West Kirby			1	1	0
Mrs. Tyrer, West Kirby				2	0
"Remembrance"				5	0
Miss Elsie Pritchard, Newington Green			15	0	0
Miss M. Cowell, Newington Green Church				10	0
Mr. and Mrs. J. Bailey, Warrington				10	0
Mr. and Mrs. E. Barton, Warrington				5	0
Mrs. E. Halton, Warrington				2	6
Mr. E. Hill, Warrington			5	5	0
Miss M. Massey, Warrington				10	0
Mr. and Mrs. F. Massey, Warrington			3	3	0
Miss J. B. Meller, Warrington				2	6
Miss H. Shaw, Warrington				10	0
Miss A. Smith, Warrington				14	3
Miss A. Spencer, Warrington			1	0	0
Mrs. B. Standfield, Warrington				10	0
Anon Collecting Box				4	9
Rev. G. W. Parkinson's Daves Holiday Party			3	0	0
Bryan Wade, Sheffield, 10		C	12	3	8
Pendleton Church				12	0
Mrs. Williamson, Eccles				5	0
Mr. and Mrs. Edowe, Winton			1	0	0
Mrs. Nixon, Winton				2	6
Misses Matter, Eccles				10	0
Mr. and Mrs. Higham, Winton			1	1	0
The Parents' Fellowship, Moreton School			1	1	0
Mr. and Mrs. Morgan, Swinton				5	0
Mr. and Mrs. D. Coomber, Eccles				2	6
Mr. and Mrs. W. Moore, Eccles				5	0
Mr. and Mrs. Starr, Eccles				5	0
Mr. and Mrs. Cross, Eccles				2	6
Miss V. Fell, Altrincham			1	0	0
R. Lavry, Altrincham			1	0	0
Mr. and Mrs. Houghton, Altrincham			5	0	0
Anonymous, Altrincham			5	0	0
Miss D. Hadfield, Altrincham Church			5	0	0
Young Peoples League, Altrincham Church			5	0	0
Swinton Unitarian Free Church			18	0	0
Rev. and Mrs. M. C. Ratter, Cape Town			5	0	0
Thomas Milner Frost, Bowdon, Cheshire		C	28	0	0
Newton Abbot Church			2	0	0
Swansea Church				19	6
Rev. T. Brett Davis, Bradford			1	0	0
Crewkerne Unitarian Chapel			7	14	0
Rev. W. Bottomley, Australia			A2	2	0
K. Kendrick, Australia			A2	0	0
L. J. Northfield, Australia			A2	2	0
Mr. Dumbrell, Australia			A2	2	0
Miss M. Twyford, Australia			A1	1	0
Miss E. Campbell, Australia			A	10	0
Miss T. Roberts, Australia			A	10	0
Miss B. Sutcliffe, Australia			A	10	0
Mrs. N. Hankin, Australia			A	10	0
Unitarian Fellowship of Australia			A1	5	2
Park Lane Sunday School, Wigan			1	10	0
Park Lane Sunday School, Wigan				5	0
A. Johnstone, Lincoln		C	18	5	3
W. A. Green, Egham		C	12	15	0
Rev. A. W. Vallance, Altrincham		C	36	10	5

(C. indicates seven-year covenants and includes Income Tax at the present rate of 8s. 6d. in the £)

			£	s.	d.
Total Donations and Promises:—					
Already published			55,137	0	10
This list			219	10	6
			£55,356	11	4

Treasurer : Leslie Procter, Willow House, Waterfoot, Rossendale, Lancs.

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